Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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ORIGINAL COMMUNICATION.

For the Christian Register.

Limited Reception of Christianity.

The circumstance that Christianity has been published to but comparatively a small portion of mankind inhabiting the earth, has been urged by its enemies as a strong argument against its divine origin. To this objection however it has often been said in reply, and I think with irresistible force, that the same argument would operate against the whole system of the divine government in *all* its dispensations, both natural (so called) as well as revealed, since we find the same kind of inequality prevailing in the distribution of the blessings of the former, no less than of the latter, and this, both in regard to nations and individuals.

But other and more direct replies may be made to these cavillers. And first, all the merciful dispensations of the Deity, of *every* kind whether by direct revelation, or the usual course of his providence, are in themselves strictly *gifts*, or *acts of sovereign grace*. Existence and all the happiness attending it, flowing from whatever source, are, unqualifiedly acts of *Divine benevolence*. Mankind have done nothing, and could do nothing to *deserve* them. In no way could they make them matter of actual *right*. It is true, blessings are often promised as rewards of certain characters acquired, and certain conduct performed, and are found to follow as the consequences of these. It is not however because this conduct and character constitute any *claim* to these blessings; but because they furnish an *occasion* when the Deity can consistently with his wise and benevolent purposes towards his creatures, confer them upon them. Their conduct and character are the *condition* upon which they are to be made the recipients of these blessings, and not as giving a *claim* to them.

The system of government pursued by the Deity over his intelligent universe is in *all* its parts and in the most enlarged sense a *paternal* one, a system designed to produce the greatest amount of virtue and happiness. And whether he confers his blessings, natural or revealed, upon one individual and not upon another, and upon *one nation and not* upon another, the whole course of his providence is designed to effect this great end. It is true, we cannot see the reason of all his conduct, because we cannot see the connection existing between all the parts of his system, nor discern the end from the beginning. This however is owing in some degree to the imperfection of our faculties, and in some to our own voluntary blindness; a blindness produced by wilful ignorance and sin, on our part. We may rest assured however, that the Judge of all the earth will do right, though the manner and the means may not *at present* be understood by us.

On the score of *strict right*, all that mankind can claim of their Creator, is that the existence he has given them, when considered in the whole extent of its duration, as relating both to this world and the next, shall be *intended* as a blessing to them, and not that it shall *prove* to be one. And it is intended to be a blessing to them, and will prove to be one, if they make a proper use of the dispensations of his providence, as he shall see fit to order them, according to the exercise of their right reason and the light furnished by his revealed will, where it has pleased him to make it known. The existence of no one, in this point of view, will be miserable except through his own fault, and he will have no one to blame but himself. So long as a man continues in any degree *sinful*, so long he will be made the subject of such dispensations, as are best calculated to reform and perfect him, while any hope of effecting this object remains, both in this world and the next. And the *kind*, *degree*, and *duration* of punishment, either here or hereafter, will be such as is adapted to the character of the individual and the object of all punishment viz. to operate as an example to others, and the reformation of the individual himself. In some cases it may and probably will be terrible both in duration and degree, because punishment of no other sort *will* be likely to effect the object intended by it. In all cases, however, it will be seen to be just and merited, by the subjects of it themselves, and in strict consistency with all the Divine attributes. And if in any case it should prove to be eternal, which will probably not happen, it will be because the person suffering it continues eternally to remain a rebel and a sinner.

Again, another reply may be made to the objection of the limited publication of Christianity, and which will satisfy us, that mankind, instead of arraigning the Deity himself, are alone in fault that it has not been more extensively spread. In my former communications I have often shewn that in the whole course of his government from the beginning of time to the present moment, and so on through all eternity, the Deity made it a part of his plan, in all cases to treat mankind as *free*, *moral*, *rational*, and *accountable* beings; and that all his dispensations have been made, and all the results of them produced, with especial reference to this nature given by him to them, and so that in no instance it should be violated or contravened. From the infancy of man to the present period of the world, in the whole course of his providence towards him, he has had regard to his then existing character and condition.

In the beginning, when mankind had made but small progress in knowledge, when their faculties were but feebly developed, and their reason dim, he was pleased to accompany the communication of his will to them, by such manifestations of his power in the miracles he wrought, as would produce a striking impression upon their *senses*; because at that time they were chiefly under the dominion of these, and could be convinced in no other way. They required immediate direction from Heaven of the course they were to pursue, and could from the imperfection of their reason receive this direction in no other way. Such was the character of the people at the time of Moses and Aaron, and such were the miracles which God wrought by them.

In later ages, as at the time when Christianity was first promulgated, mankind had made great progress in learning and science, and in the cultivation of their reason. They were then fitted to receive a new revelation from heaven, communicating new and important truths, or confirming old ones in a new way; and giving them a code of morals of a higher and purer standard than they had hitherto received directly from God or were capable of acquiring by the exercise of their reason. And this revelation was attested by miracles of a species entirely different from any former one, being of a more moral and benevolent character, and in themselves intended and fitted to improve their moral nature. This evidence arising from these miracles in favor of Christianity as well as all the other evidence of every kind was both addressed to the understanding and designed to operate upon the feelings, and such as was suited to every grade of intellect and character, and every period of the world.

The Deity, by reason of the plan of his government over his creatures, never sees fit to deviate from the usual course of his providence, and work *miracles*, except when the object intended to be effected, cannot be effected in the former way. For if these were wrought frequently and in other than under extraordinary circumstances, they would either interfere with the intellectual nature of man by leaving no scope for the exercise of his reason, and with his moral nature by stifling with an irresistible force all his passions and affections; or else they would fail to make much impression and lose their effect from their frequency, and be no longer distinguishable from the usual course of events.

With the foregoing explanation, we can readily understand how it is, that the condition of some parts of the world and some periods of time, both in a religious and civil point of view, has been so much more advantageous than others; how it is that some nations are blessed with a higher degree of civilization and refinement, and governments of a more liberal character than others; and how it is that one region is enlightened by the divine rays of Christianity, while, another is obscured by pagan darkness. It is because these nations and periods of time have differed in their intellectual and moral character; and while some have attained to that degree of advancement as to render them fitted for the reception of these blessings, others are incapable of receiving them on account of their degraded condition. Just as fast as mankind become capable of living under a free system of government, just so fast will the Deity, in the ordinary progress of events, and by his accustomed means, bestow it upon them; and just as fast as by their advancement in civilization, they become capable of understanding the nature of Christianity, and governing themselves by its principles, just so fast will its light be imparted to them. But to bring them to this condition, and give them this light we must not expect miracles to be wrought. It must be effected, in part, by the benevolent exertions of that portion of mankind who now enjoy these advantages. In this way they will perform a duty which Providence enjoins upon them by the clearest indications, and in this way will they second his benevolent purposes.

That mankind are not more improved in their condition, in every portion of the globe, is either their own fault, or the fault of their more civilized neighbors, or both, and a neglect for which they will be held as much accountable as for other omissions of duty. As they freely receive, so ought they freely to give; and unless they do, they will be the objects of divine displeasure and punishment. The world is purposely so constituted, that the condition of all, whether as individuals or nations, is made to depend very much upon others; and as we would have our own happiness increased by the benevolent regard and efforts of others, we should in our turn be willing to bestow this regard and make these efforts for their benefit.

The attempt to introduce Christianity into heathen lands has been condemned as savouring of the spirit of proselytism, which, it is said, is forbidden in Scripture. But this term is altogether misunderstood, when applied in this way. The *proselytism* which is there forbidden, is the attempt to force upon mankind those creeds and dogmas which are the invention of men, and are clothed in human language; and which are not to be found in the word of God. It is the attempt to make them receive as his revelation, doctrines which are not to be found in the scriptures, and which are opposed to the clearest deductions of human reason—doctrines which are entirely subversive of other doctrines which are admitted to be taught in the Bible. It is the attempt to force upon the mind certain opinions, not because they are supported by a paramount weight of evidence, and recommend themselves to the human understanding, but upon the *ipse dixit* altogether of the persons entertaining them. This is and can be the only way in which the term *proselyting* can be used as a term of reproach It is certainly as proper to endeavour to obtain converts to Christianity as it is revealed in the Scriptures, by addressing the enlightened reason of men, leaving them free to embrace or reject it, as they shall, upon a thorough investigation of its evidence and doctrines, be satisfied of its Divine origin, as it is to endeavour to obtain converts to any new system in the natural or abstruse sciences. And the same means may and ought to be employed in the one case as in the other. And as the former is of infinitely greater importance in relation to the present and eternal welfare of mankind than the latter, so ought the effort to diseminate it, to be prosecuted with much greater zeal and industry. Every means which can be fairly applied to this object, ought to be used, and the whole soul and energy of the human character put in requisition for this purpose. Societies for the dissemination of the scriptures and religious tracts corresponding with them, and for sending abroad *Missionaries* for this purpose, ought to be extensively formed and encouraged; and individual bounty ought to flow largely into this channel of benevolence. Public attention ought, in every possible way, to be called to this subject, and the interest of individuals strongly excited in its behalf. It is time that mankind should be made to know and feel that *Religion* is the great concern of the human soul, and that every thing else is comparatively insignificant and useless; that upon this not only their present welfare, but their future destiny, hangs suspended. This life is intended merely as a preparation for another and an *eternal* one, and it is quite time that this truth was felt in all its powerful reality, and had all the influence which it so pre-eminently deserves.

M. N. S.

MISCELLANY.

Upham's Letters on the Logos.

We gave a brief notice, a short time ago, of a valuable and interesting work, recently published in this city, by Bowles & Dearborn, entitled "Letters on the Logos, by Charles W. Upham, Associate Minister of the First Church in Salem." It is a work which evinces wide and deep research, and contains a very ingenious and satisfactory exposition of that very difficult passage, the proem of John's Gospel. We would refer all who would be informed of the origin and meaning of the phrase 'Logos' or 'Word' to this volume. As a specimen of its style and spirit, we offer the following passage.

1. In the first place, I am struck with an increased conviction of the necessity of a revelation. There certainly would have appeared to be some ground for hope, at that period when the most intelligent member of society began to perceive the falsity and the folly of idolatry and polytheism, when they began to give countenance and currency to the practice of rejecting the belief of the personal existence of their gods, when they attempted to aspire to the contemplation, and to rise up to the knowledge of the true system of the universe, and, especially, when they approached the discovery of the great truth, that the principles and powers, whom they had regarded as beings of a personal nature, were intellectual abstractions only,—there was surely ground for the hope, at that time, that mankind might be gradually persuaded, and led on, from one degree of instruction to another, to the final reception of those simple, but grand articles of faith, the Unity, Supremacy, Spirituality, Omnipresence, and moral perfections of the Deity, which are now established by revelation. But we see, in the miserable absurdities, which we have reviewed, the actual melancholy result to which learning and philosophy brought the world, when they had overthrown the ancient superstitions. The experiment commenced under auspicious omens. The most exalted minds were raised up, as it were, for the very purpose of conducting it. Favorable circumstances of all kinds seemed to conspire. Knowledge and refinement were carried to a height, on all subjects of moral speculation, taste, and science, which if reached, has not been passed by the moderns. The foundations of error and idolatry, in every nation, so far as they were laid in the public faith and confidence, were shaken. The progress of conquest had thrown down all barriers, and, by gathering the whole civilized world into one empire, had brought all the intelligence and philosophy of the times, within the reach of every inquiring individual, and caused the concentrated lights of wisdom to shine with unobstructed radiance upon all within its wide boundaries. It is impossible to conceive of a fairer, more promising opportunity for the trial of the great question, whether man can, without a star on high, a light from above to guide him, escape from the darkness and the snares of error, and reach the firm ground, and the clear sunshine of truth. The trial was made, and it failed. The progress of opinion, instead of leading upwards to the simplicity, towards which it had at first advanced, was soon turned back, and before the gospel had gained sufficient strength effectually to check its downward course, it had descended to the ridiculous fancies and the wretched fables, specimens of which have just been presented to our view.

2. My next reflection is upon the strength of the argument in favor of the truth and divinity of our religion, arising from its internal character. When we have been contemplating the religious condition of the world, at the time of our Saviour, and considering the infinite number, and variety of those theories, to which a spirit of wild, rash, and fanciful speculation had given existence; when we ponder upon the universal diffusion of superstition and error among all classes, especially among the higher and more intellectual classes, we must recognize, with new astonishment and increased confidence, the argument in favor of the divinity of the mission of Jesus of Nazareth, arising from the simplicity, originality, and vast, immeasurable superiority of his character, principles, and doctrines. Viewing this argument in the light in which it is now presented to us, we cannot but exclaim, in the involuntary, instinctive language of the admiring and subdued Rousseau, 'Yes; if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say, that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent. It would be more inconceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero.' But even this testimony, strong and earnest as it, is not adequate to the expression of the force and depth of our conviction. We can only utter it in the unrivalled language of scripture. 'Never man spake like this man.' Never without illumination from on high, unless the Father had been with him, could man have thus spoken.

3. A review of the ground over which we have passed, impresses me, in the third place, with a sense of the propriety and necessity of great caution in the interpretation of doubtful words and passages in scripture. We are admonished not to attempt to establish important doctrines upon phrases or sentences, the meaning of which is not clear and certain. There was such a vast variety of errors floating about in the community, when the scriptures of the New-Testament were written, and against which, it is reasonable to suppose, their authors were anxious to preserve the church, of which we are, and probably must always continue to be ignorant, that we should be prepared to meet with much, in their language and arguments, which we cannot understand, and should be slow to arrogate to ourselves the ability to interpret and explain.

4. Lastly, we are enabled by the inquiry, in which we have been engaged, to account for the errors and corruptions, with which the truth so soon became overshadowed; Instead of astonishment, that they were so numerous, we are filled with wonder and gratitude, that so few obtained admission, to the doctrines of the infant church. When we consider the facilities which existed previous to the art of printing, and the modes of preserving and multiplying accurate copies of documents, afforded by that art, for interpolating, and altering, and thus rendering doubtful the true reading of written records, and the great liability to errors of transcription; and, in connexion with this view of the subject, reflect upon the incalculable number of theories and systems then advocated, with a zeal which threw the whole mass of society into a state of moral distraction, in which ardent partisans would not hesitate to do anything to give additional authority to their own tenets;—we cannot but be surprised and thankful, that our scriptures have passed down to us, through all these dangers, so much more pure from fraudulent admixtures, and free from accidental variations, than could have been expected, and while we are clearly instructed in what manner to account for many errors, which now prevail, by observing the earnestness with which early converts endeavored to conciliate to the religion which they had espoused, the favor of those schools of Philosophy, the external communion of which they had deserted, by using all their ingenuity and eloquence to draw them closer together, to conceal as far as possible the points in which they differed, to exaggerate those in which they agreed, and to sum up the whole, to make Plato and Jesus mutually and reciprocally expound, and reflect, and in every point resemble each other—while we are thus informed, with respect to the copious sources of early errors, we cannot but wonder that the truth was not wholly overwhelmed and lost. Most surely, if it had been of man, it would soon have perished. But it was of God, and it survived. It still lives, and enlightens the world, and we have the blessed assurance, that nothing shall prevail against it.

Decline of Orthodoxy.

The following article, which we copy from the Trumpet and Universalist Magazine, corroborates the statements we have already made of the decline of Orthodoxy in Boston and the vicinity.

The Tide has turned.—The tide has turned, we say: not the tide in our harbor; but the tide of religious feeling, the tide of excitement, and the tide of popular opinion in this vicinity.

For two years past the Orthodox have been making a most vigorous effort to raise the fallen interests of their sect; and as, in their opinion, Boston and its neighborhood are farthest gone down in the road to Heresy, we have lived on the field of their most industrious operations, and been eye and ear witnesses to some of their movements. When Dr. Beecher came to Boston, it was said, Unitarianism and Universalism must come down. We recollectod that the same prophecies were uttered at the time of Dr. Griffin's removal to Boston,—prophecies, which events so completely falsified, that similar ones did not alarm us. Yes, Dr. Beecher was soon to effect a wonderful revolution in doctrine and feeling. He was a great man, a powerful reasoner; he was not afraid to meet his opponents, face to face, and converse with them. He went to Charlestown to arouse the *Orthodox* church there; and in a discourse, told them, he thought there *ought to be a purgatory in a future state* for cold and negligent christians. He commenced a course of lectures in Cambridge-port. Another course was commenced in Roxbury. Malden, Brighton, Dedham, &c. &c. heard the sound of his voice. New churches were built; and Andover and Philadelphia were laid under requisition to furnish their champions to assist in storming the citadel of error. A series of discourses was preached against Universalism, which by the way, although publicly promised for the press, have not yet made their appearance. The hearts of all the Orthodox beat high with expectation, and things they supposed were tending to a very favorable crisis.

But the tide has turned. Dr. Beecher has played his part, and his popularity is on the wane. His exertions to effect something of interest in Charlestown, were entirely fruitless. In Cambridge-port, he has done very little, compared with the exertion which has been made. A congregation of *sixty* or *seventy* persons, is the most he has been able to gather, and they alone form the foundation of the specious appearances which have been put forth there. The lectures in Roxbury have been abandoned, without the formation of either society or church. At Malden the Dr. very soon *run out*. Here, where, when he commenced his lectures, it was difficult to get into the Meeting-house, for the pressure of chaises and carriages, in less than six weeks it was impossible to rally people enough to render it an object to open the House. A Society has been formed in Brighton, a very small one, and a Meeting-house has been built by funds begged in various places; but there is no promise of an increase, and the probability is, the small society must drag out a miserable existence. In East Sudbury less has been done. A house has been built, which, unless some direction is placed upon the outside, people, from its size, will mistake for a lawyer's office. And after all, what has been accomplished in Boston, the peculiar seat of the Dr.'s influence? It is not long since we saw an advertisement of one of his best pews for sale. In the two *new* houses there are small congregations, and these principally formed of colonies detached from the old. But worse than all this, public excitement has almost entirely subsided, and an alarming *reaction* is threatened. The Orthodox have abated their hopes gradually, until now, releasing the expectation of future acquisition, they find sufficient employment in protecting their own borders from inroads. The Dr's greatness, which was never real, has vanished, and his popularity is as dim as the moon at noon day. The Orthodox, to increase the weight of evil, are divided among themselves.—They have a *moderate* and an *immoderate* party, the former of whom highly disapprove of the policy and practices of the latter.—The portentous and boasted union of sects is about to be dissolved. Methodists are becoming convinced, particularly the coun-

try clergy of that denomination, that the Orthodox desire union that they may make them *tools;* and the Baptists are fast acquiring the suspicion, that the orthodox are far too ambitious and arrogant to be very peaceable or profitable associates. The fact is, there is an active spirit of competition betwen them, and they are mutually jealous of one another.

Let a considerate person look at these things, & compare them with what was hoped for, and expected two years ago, and he will be convinced that the liberal part of the community have reason for encouragement. Every thing denotes that THE TIDE HAS TURNED.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 11, 1828.

Spirit of the Pilgrims.

The last number of the Spirit of the Pilgrims, among various passages which it professes to quote from Unitarian publications, has the following paragraph:

"Christian Disciple. The Orthodox 'represent God as *worse than the devil; more false, more cruel, more unjust.*' Nov. and Dec. 1820."

This quotation stands in a note written by the Editor of the Orthodox periodical just mentioned; and we call upon him to say, whether, when he made the citation, he did not know that it was not, what he undeniably meant to have his readers believe it to be, a charge brought against the Orthodox by a writer in the Disciple, but that that writer merely quoted the obnoxious words as part of a famous passage in John Wesley's sermon on Free Grace. The instant we read the paragraph in the Spirit of the Pilgrims, we were sure that it must have been so, or that the Unitarian writer had committed a gross plegiarism upon the literary property of that celebrated Methodist. Indeed the sermon referred to is so familiar to all who know any thing of the controversy between the Arminian Methodists and the Calvinists, that it requires a greater stretch of charity than we are capable of, not to believe that the Editor abovementioned was himself aware of the nature of the step he was taking. He may attempt to excuse himself by saying, that when a reviewer praises any passage he happens to quote, it is allowable to consider him responsible for the spirit of that passage. We do not dispute the justice of this position, either as involving a general principle, or as applicable to the particular case in question. But the Editor of the Spirit of the Pilgrims has still to answer for endeavoring to pass upon his readers the words of John Wesley as the words of quite a different person. If he can feel this act to be right, we are at a loss to imagine what he can think to be wrong.

The passage in Wesley is as follows. If the Calvinists object to it, let them settle the difficulty with our Methodist brethren, the admirers of the writings of that eminent reformer.

"God 'resteth in his high and holy place;' so that to suppose him, out of his mere motion, of his pure will and pleasure, happy as he is, to doom his creatures, whether they will or not, to endless misery, is to impute such cruelty to him, as we cannot impute even to the great enemy of God and man. It is to represent the Most High God (he that hath ears to hear, let him hear!) as more cruel, false, and unjust than the devil!

"This is the blasphemy clearly contained in the *horrible decree* of Predestination.—And here I fix my foot. On this I join issue with every asserter of it. *You represent God as worse than the devil; more false, more cruel, more unjust.* But you say, you will prove it by scripture. Hold! What will you prove by scripture? that God is worse than the devil? It cannot be. Whatever that scripture proves, it never proves this: whatever be its true meaning, it cannot mean this. Do you ask what is its true meaning then? If I say, I know not, you have gained nothing; for there are many scriptures the true sense whereof neither you nor I shall know, till death is swallowed up in victory."

Recrimination.

There are some excellent men in the community, of tender nerves and delicate sensibilities, who are unwilling the truth shall be spoken, except it be in tones as soft as velvet, and in a style so diluted that it shall be difficult to determine whether the writer intends to reprove or eulogize, to censure or to extenuate. It unfortunately happens that the theory and practice of such persons are sometimes at variance. They are censorious in their condemnation of what they call severe, and are boisterous in their clamour for moderation. The most bitter remarks that go abroad are usually made by your mild and moderate men, who think it hard that an individual should be *proved* to be dishonest, but who are continually throwing out *flings* against the character and conduct of a whole party. Our own view of the case is, that in defending our sentiments and characters, great *plainness* of speech is to be used. Things must be called by their right names. Falsehoods are to be exposed, and when proved to be such, are to be called falsehoods. Sophistry is to be ferreted out, and held up to the light of day. Lofty pretensions are to be examined, and if they prove to be baseless, the persons who make them are to be put on their true level. Ignorance and stupidity are not always to be met by grave argument and learned discussion. Besides being a waste of time, this would be conferring upon them a distinction and giving them a notoriety which they do not deserve. The lighter weapons of irony and ridicule are in such cases more suitable and more effective weapons. All discussion and controversy should be conducted with a candid, charitable, Christian temper, but at the same time with strength, energy and spirit. Strength is not bitterness. Tameness is not charity. The truth must be spoken—and often it will appear harsh and severe, when it is nothing but a plain, simple, statement of facts. We wish to recall to the recollection of our readers some admirable remarks of the Christian Examiner on this subject, in a review of Dr. Channing's New-York Sermon.

"There are some who seem to regard it as a breach of Christian charity to urge any reasoning with much clearness and force. To produce an unanswerable argument appears to them unfeeling and severe; and an impressive statement to which no objection can be made, is, in their view, little better than a sarcasm. If a writer express and defend his opinions very earnestly, as if thoroughly convinced of their truth and importance; it exposes him, in their opinion, to the charge of arrogance, because it implies clearly that he thinks himself in the right, and that every one who differs from him must be in the wrong. According to their notions of the character required by our religion, it is necessary for a Christian to reason somewhat weakly and obscurely, with no great explicitness of language, or concentration of thought or argument, but in a diluted style; so that he may not offend the prejudices, and thus hurt the feelings of men of opposite opinions.

"Now we must confess that there seems to us some error in this view of the subject; and we cannot help fearing that this excess of charity may lead men to be a little uncharitable, and to charge a writer with faults from which he is wholly free. * * As for the complaint that the language of this discourse is too strong—it is not common to quote a novel in a theological review; but Miss Edgeworth's novels are works to be quoted any where, and we are tempted to give the words, which she puts into the mouth of one of her most excellent characters. '*Strong*—very strong! I am glad of it—the delicate, guarded, qualifying, trimming, mincing mode of speaking truth makes no sort of impression. Truth should always be strong, speaking or acting."

Singular Coincidence.

The last number of the Spirit of the Pilgrims concludes with the following editorial paragraph:—

"Spirit of the Pilgrims.

"That our readers may understand in what estimation *our work* is held on the other side of the Atlantic, it may be proper *just to observe*, that two of our articles are re-published entire in the London Eclectic Review for July last; viz. the Review of the Evangelical Church Journal, in our number for January; and a Letter from Professor Stuart on the same subject, in our number for March. *This event* is the more remarkable, as the Eclectic reviewers, in their whole thirty volumes, have rarely selected and re-published anything. In giving the reason who they depart from their usual custom, in re-publishing *our Review* of the Church Journal, they say, "The momentous interest of the topic, and the valuable contents of the article, render any apology superfluous."

Who, on reading this, has not had recalled to his mind Shakspeare's inimitable Costard? Let the reader only imagine the number of the Eclectic Review in the place of the "letter from the magnificent Armado," and the resemblance will strike him at once.

Enter Dull with a letter, and Costard.

"*Dull.* Signior Arme—Arme—commends you. There's" tidings from "abroad; this letter will tell you more.

Costard. Sir, the *contempts* thereof are as touching me.

King. A letter from the magnificent Armado.

Biron. How low soever the matter, I hope for high words.

King. Will you hear the letter with attention?

Biron. As we would hear an oracle.

King. [Reads.] *Great deputy, the welkin's vicegerent, and sole dominator of Navarre—*

Cost. Not a word of Costard yet.

King. [Still reading.] *that learned, knowing soul,—*

Cost Me!

King. that shallow vassal,—

Cost. Still me!

King. which, as I remember, hight Costard,—

Cost. O me!"

Thursday Lecture.

We are requested to give notice, that in consequence of the repairs now making on the church in Chauncy Place, the Thursday Lecture will be preached, for a few weeks, at the church in Brattle-street.

Opinions. Opinions start up, and flourish, and fall into disgrace, and seem to die; but, like Alpheus and Arethusa, they only disappear for a time, and rise into light, and into favor again.

Gospel Balance.

We have received the two first numbers of a new religious paper with the above title, published in this city. It is to be devoted to the inculcation and defence of the views and principles of the Methodists; and will occupy, in some measure, the ground vacated by the removal of Zion's Herald to New-York. From reading the two first numbers we have received the impression that it will take a more decided stand than the above mentioned paper, in reference to some of the distinguishing doctrines of Methodism, maintaining the free grace and universal love of our Heavenly Father, in opposition to the partial and arbitrary decrees of Calvinism. As such we hail it as a coadjutor in the work of correcting the popular theology of the day. Though we may differ on the subject of the trinity and the atonement, yet we may unite in exposing the horrors and absurdities of Calvinism. The Methodists, as well as ourselves, reject these doctrines, because they believe them to be unscriptural, irrational, and derogatory to the character of the Deity.

Among the principles which the Editors embrace, we were glad to see the following, which are expressed in the words of Dr. Adam Clarke:

That the origin of human salvation is found in the infinite philanthropy of God; and that, on this principle, the unconditional reprobation of any soul, is absolutely impossible.

The Sacred Writings are a system of pure unsophisticated reason, proceeding from the immaculate mind of God; in many places, it is true, vastly elevated beyond what the reason of man could have devised or found out; but in no case contrary to human reason. They are addressed not to the passions, but to the reason, of man; every command is urged with reasons of obedience; and every promise and threatening founded on the most evident reason and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the antichristian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter: while the Spirit of God, which gave the *revelation*, improves and exalts *reason*, and gives energy and effect to faith.

There are one or two passages in this paper which we think it our duty to notice. A correspondent, who is attempting to prove the divinity of Christ, and that he is an object of adoration has the following assertion:

"In his own name, and without delegated authority, he wrought miracles—raised the dead—gave sight to the blind—to the maimed he restored the members they had lost—he cured, by the exertion of his own power, the diseases of all who applied to him. Can any being short of Deity do these works? Can a finite being raise the dead?"

We presume the writer had not in mind the solemn declarations of our Lord, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." "The works that I do *in my Father's name*, they bear witness of me." "I must work the works of him that sent me." "If I do not the works of my Father, believe me not." When about to raise Lazarus from the dead, did he not pray to God, and say, "Father, I thank thee that thou hast heard me; and I know that thou hearest me always."

Elijah restored to life the son of the poor widow, of Zarephath, after praying for divine aid, as Jesus did. Was Elijah, therefore, a divine person, and an object of worship? The proof is as good in one case as the other. But in both cases the power was *derived* and *delegated*. 'It is incumbent on Trinitarians when they adduce passages descriptive of Christ's high powers, to prove that they are *underived* powers. We contend that it is the uniform voice of the apostles and of Christ himself, that the powers he possesses are *conferred* or *bestowed* on him. "The Son can do nothing of himself."

Another correspondent of the Balance endeavors to show that those who deny the supreme deity of Christ 'blaspheme that worthy name by which they are called,' i. e. that Unitarians are blasphemers. We have not space to follow him; and can only remark on a few of his statements. The text John iv. 24, which in the common version reads, "God is a spirit," he alters so as to make it say "The Spirit is God," thus *inventing* an argument for the divinity of the holy spirit. He employs the false reading, "*God was manifest in the flesh,*" instead of the true one, "*He who was manifest.*"

But what surprised us most was that the writer should quote the spurious passage, 1 John v. 7. a text now admitted to be an interpolation by all scholars, and of which Adam Clarke, the most distinguished biblical scholar among the Methodists, and for whose opinion they entertain a proper respect, observes, "It is likely this verse is not genuine." "I cannot help doubting the authenticity of the text in question." "I must own the passage in question stands on a most dubious foundation." "Socinians need not glory that *it is indefensible, and that honest Trinitarians give it up.*" "In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God."

Such are the words of Adam Clark in his observations on the passage. For the benefit of those who have not seen it we copy a part of his "*Summary of the whole evidence relative to The Three Heavenly Witnesses.*"

1. One hundred and thirteen Greek Manuscripts are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the Codex Montfortii, a comparatively recent Manuscript.

2. All the Greek fathers omit the verse, though many of them quote both ver. 6. and ver. 8. applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and endeavor to prove the doctrine of the Trinity from ver. 6. and ver. 8. without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

4. It is wanting in all the ancient Versions, the Vulgate excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

5. It is wanting in the German translation of Luther, and in all the editions of it published during his lifetime.

6. It is inserted in our early English translations, but with marks of doubtfulness.

7. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God.

Assheton's Map of Palestine.

We promised some extracts from a notice in the Journal of Education of a Map of Palestine, which has recently been engraved in this city. We have since had an opportunity of seeing a copy, and can confirm the testimony of the Reviewer, that it will be found a 'pleasant vehicle of instruction,' both in the family and in the school. We only regret that it was not published on a larger sheet. The vignettes and references as well as the names of places, are so numerous, that the map appears crowded, and will, we apprehend, be less useful than if it had been of a larger size. The American editor has evidently taken great pains to perfect the work, and as it is offered at a reasonable price, we hope the public will avail themselves of the fruits of his labors. To clergymen and teachers of Sunday Schools a knowledge of the geography of the Holy Land is indispensable, while it renders the perusal of the Bible much more interesting to the private Christian. The map, we understand, will be ready for subscribers in two or three weeks, and may in the meanwhile be seen at Messrs. Wait, Green & Co.'s bookstore, Court-street. It is accompanied by a pamphlet, containing much valuable information respecting the country and the events described on the map. The title of the whole is as follows,

An Historical Map of Palestine, or the Holy Land: exhibiting a correct and masterly delineation of the peculiar Geographical features of the Country, and of all places therein; interspersed with more than two hundred Vignettes and Emblems, illustrative of interesting Events recorded in the Bible, introduced topographically from the best authorities. Originally delineated by J. T. Assheton, London. Now greatly improved, and furnished with a complete Geographical Index, showing the Situation, Latitude, and Longitude, of every Place, and containing explanatory References to all the Vignettes, Emblems, &c.; a Sketch of the History and present state of the country and its principal districts and cities; a Calendar of Palestine, &c. &c. By Joseph W. Ingraham. Boston: Thomas B. Wait and Joseph W. Ingraham. 1828.

The opinion of the reviewer is given in these words.

It will be perceived that the American edition is not a mere transcript of the English, and that no ordinary degree of personal exertion and diligent research has been bestowed upon it. The result, we think, is highly creditable to the ability and research of the editor, the liberality of the publishers, and the talent of the engravers:—a map has been produced which, for accuracy of delineation and elegance of execution, surpasses any thing of the kind that has yet appeared.

The peculiar character of the map is thus described by the editor.

'The object of the present work is to unite with a common geographical map, in a minute, but distinct and lively representation, an image of the most important events in the sacred history, introduced into the map, on the spots where the events occurred. Thus, on the top of Pisgah, is seen the image of Moses beholding the Land of Promise to vision; and on the summit of Mount Tabor, is presented a view of the Transfiguration. It is obvious that in this way, the memory is much assisted in associating the events of the sacred history, with the spots where they took place; and that a map of this construction must be well adapted for popular use, and of great utility to young people. The value, however, of the map will by no means be confined to such persons. It is to be feared that the scriptures are habitually read by Christians of all clases, without a distinct apprehension of their contents, for want of a geographical knowledge of the Holy Land. It need not be said, that such knowledge is indispensably necessary to a good understanding of many portions of the Old and New Testaments, and highly useful at disclosing, in all, new proofs of the reality, authenticity, and truth of the sacred narrative.'

Of the 'Index' the reviewer thus speaks.

The pamphlet forms, of itself, a very valuable and useful manual whether for general objects or the benefit of instructers. Along with the map, it constitutes, as far as we know, the best accessible means of communicating a full and exact knowledge not only of the geography of the sacred scriptures, but of the present condition of Palestine.

We quote, as in accordance with our own views the concluding words of the review.

To Sunday Schools, in particular, the map and the pamphlet which accompanies it, will prove a valuable acquisition. It will also aid very much the objects of 'bible classes,' and the use of it in all schools in which the scriptures are read, would have, we think, a very favorable effect, especially on young pupils, to whom the reading lesson from the scriptures is often found to be unintelligible and uninteresting. We would suggest to the teachers of infant classes, or at least of the younger children in Sunday and primary schools, that the use of the map along with the oral explanations which may be given from the engraved illustrations, will form a very interesting vehicle for religious instruction; the vignettes in this case being used in the way in which the pictures illustrative of the scriptures are employed in the infant schools.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The Trinitarian Controversy.

The spirit of theological controversy, which has so much prevailed of late, has had, I am inclined to think, an unfavorable influence, in some respects, upon the interests of practical religion. Not that I am opposed to religious inquiry, or to the progress of Liberal views of Christianity; nor ought we to condemn that sort of controversy, which is excited in the more candid, for the purpose of defending our own opinions, and of checking a dogmatizing and exclusive spirit in others. In this view, I have considered much of the controversy of the present day, on the part of Liberal divines, justifiable if not necessary. The truth cannot be always supported or disseminated without controversy and disputation. But, in acting on the defensive, in opposing exclusive views, and in contending for our christian liberty, have we not sometimes lost sight of the spirit of the gospel, and forgotten the great principles of Protestantism? If there has been any fault of this kind, I am satisfied the motive and object were just. It may be worthy of inquiry, however, if it is not now the duty of the pious christian to endeavor to check this controversial disposition, and to be less solicitous of making proselytes to a particular creed.

In this view, I have been pleased with Dr. Lowell's sermon on the Trinitarian controversy. His object is to show there is a difficulty in fully understanding and explaining the nature of Christ; that it is not so clearly and expressly revealed as to justify any individual or sect to dogmatize on the subject, and make a particular phraseology necessary to Christian communion. He shews that good men have entertained different views on this point; and attempts to prove that it cannot be perfectly comprehended by finite minds, after the closest research.

And is not this the true Protestant ground? We do not wish to check a laudable spirit of religious inquiry; nor to insist that all must see and believe exactly as we do. We do indeed, contend that there is One God. This is essential to our religious creed. But the nature of the connexion of the Deity with Christ, we do not fully understand, and *cannot therefore justly undertake to explain.* It is not clearly revealed. All vain controversy on the subject is unchristian and much to be deplored.

I do not suppose every Liberal man will assent to all the propositions and views of Dr. Lowell. Neither did they approve the theory of Dr. Worcester, in his "Bible News." But that book has been of great benefit to the Christian world. For it has led people to think and read; and to do it with candor towards others. The spirit of Dr. Lowell's sermon is excellent. His object is to heal, to reconcile, to console and to remove honest scruples and doubts. I hope, therefore, that the sermon will have a wide circulation. The effect, I think, would be, to make Christians candid and friendly towards one another, even when they do not entirely agree on speculative points.

D.

Orthodox Intermeddling.

Mr. Reed,

In the spring of 1816, a female, decidedly a Unitarian, residing a number of weeks in a part of a seaport town, where, apparently, the sabbath was much neglected, witnessed with deep regret numbers of children spending, almost the whole day in the street. The thought of a Sabbath School then occurred to her. Feeling more and more impressed with the importance of the subject, and that much might be done toward a reformation of manners and morals, in such neglected beings; she speedily resolved on trying the experiment. To her it was a novel undertaking; not knowing that any thing of the kind had ever been brought into practice in this country. Considering it more consistent with the unobtrusivness becoming her sex, to try the experiment in her native place, she returned home, and proposed the subject to a particular *friend*, who, though not so sanguine in her expectations, at length coincided so far with her views, as with her to adopt measures for the commencement of a Sabbath School.—Believing as they did that the scriptures were the only foundation of true Christianity, they considered them more important than any other book which could be studied. Their mode of instruction was to give out lessons which, during the week, were to be read with attention. The following sabbath they questioned their pupils, to ascertain how far they had made themselves acquainted with the subject. While they carefully avoided all attempt to bias the minds in favor or against any particular sentiment; such observations only were interspersed as were practical, calculated to enlighten the understanding and improve the heart. Such was their success, that in a country town where many of the inhabitants are located one, two, and three miles from the place of public worship, from seventy-five to a hundred resorted weekly to the place of instruction. Their happy and smiling countenances evinced how satisfactory to them was this new source of improvement. A laudable emulation, combined with perfect unanimity, rendered the task of the superintendents peculiarly delightful.

Who could have imagined that this infant institution, *established* without parade, on a plan so *congenial* with the propensities of youth *as* to require no coersion would, soon become an unhappy instrument of sectarianism? The Orthodox began their cavils respecting the mode of instruction. Some Calvinistic ladies who took part as assistants, notwithstanding the disapprobation of the superintendent, introduced the Assembley's Catechism. With a gloomy and dismal countenance, they talked to the little children about their wicked hearts, told them they were born totally depraved, and unless God *should* change their hearts, they *would be* eternally miserable, when they should die. They told them only a few were elected, and none but those who were elected before the foundation of the world could be saved;—that however they might flatter themselves that they did many good things, all that the unregenerate did was sin; that if they were not born again it was sin for them to resort there for instruction. Such was the manner of instruction dispensed by some benevolent assistants. Fear, distrust, and dismay sat on the countenances of those once smiling and cheerful as though all within and without was at peace. The first year however the prosperity of the school was not materially injured. The second greater inroads were made, and from time to time increased, until the Unitarian instructers were literally driven from their places as teachers, and such discord sown as terminated in the almost entire dispersion of the school. These are a few outlines of the affair. Many more particulars might be named; but we desist. We would charitably attribute what seemed too much like malicious designs and evil intentions to a mistaken zeal like that of Paul's, who "verily thought he ought to do many things contrary to the name of Jesus of Nazareth."

G. R.

OBITUARY.

For the Christian Register.

Died, in this city on the 26th ult., Miss MARY ANN PERKINS, daughter of Samuel Perkins, Esq.

This excellent young lady possessed qualities which endeared her to all who knew her worth. In her character the estimable and amiable traits were happily united. Perfectly free as she was from glare and pretension, it was easy to discover that she was not deficient in intellectual vigor, and that her mind had received considerable cultivation. The degree of ardor of feeling which belonged to her temperament, and which showed itself in all her pursuits, was singularly controlled by good sense and sober views. A real and effective energy pertained to her character, yet no one could [illegible] more mild and unassuming in her deportment. [illegible] she added that goodness of disposition and those unaffected, cordial manners, which never fail to conciliate affectionate regards. Habitually cheerful, and accustomed as well by her religious views as by her natural feelings, to look upon the bright side of things, she was able to do much to soothe the sorrows of the distressed, and to add to the happiness of all. She was one who found her best satisfaction in doing good. It was her delight to seek out and relieve the poor and afflicted, of whom there are not a few to remember her benefactions with gratitude. As a teacher in one of our Sunday Schools she was such as that many children will love to cherish the recollection of her worth, and to call her blessed. She early became a communicant in the Christian church, and she adorned her profession by the manner in which she discharged her duties as a daughter, a sister, a friend, and a member of society. The premature removal of such a character inflicts a pang; but there is delight in the tears we shed for the good. It calls for gratitude that all is not lost to us, when the body dies. The memory of the virtuous dead still lives, and its influence upon survivors is salutary. She lived not for herself, and it will be the care of those who knew her, that she did not die only for herself. They will treasure up the virtues of her goodness and make them the means of their own improvement.

LITERARY.

Another volume of Mr. Buckingham's Travels in the East, and though regions of great general interest, is announced.

The Literary Gazette states, that Mr. Murray has sold since January last 17,000 copies of Lord Byron's Works, in four volumes. This is a striking proof of the advantage of cheap book-selling.

Captain Basil Hall has finished his "walk" in the United States—has travelled in all 16,000 miles in fifteen months—and is now hard at work, "making a book."

Messrs. Carey, Lea & Carey, of Philadelphia, are about to publish the Travels of the Duke Saxe Weimar; also a new series of Tales of a Grandfather, by the author of Waverly; and Moore's new work, Captain Rock's Letters to the King.

The AMERICAN ANNUAL REGISTER has just been issued from the press. We have not been able to examine its contents particularly. Its obituaries among others contain notices of those distinguished statesmen, Rufus King and Christopher Gore.

Washington Irving.—The French translations of the life of Columbus, have already appeared in Paris.

The copy-right of the Waverly Novels was lately purchased at the sale of Constable's property for 8,000*l.*; and a new edition of them is about to be published with illustrations of eminent artists.

Sir Humphry Davy, the celebrated Chemist, has lately published a most stupid work called "Salmonia, or Days of Fly Fishing." It is on the plan of Walton's Angler, and is unaccountably dull. The book was written during a spell of drowsy, stupid sickness, and the dramatis personæ talk in elaborately inverted sentences, a number of pages long. Besides this, knowing ones on the subject say, that Sir Humphrey is one of the uninitiated, and guilty of sundry cruel blunders.

Sir *Walter Scott's* next new novel is said to be founded on certain incidents in the history of *Charles the Bold*, Duke of Burgundy, and will include *ondits* of his final conflict with the *Swiss*. The scene partly in Burgundy, partly in Switzerland.

Three new volumes of *Tales of a Grandfather* are to be ready for Christmas. They bring down the Scottish story to the end of the rebellion of 1745.

Six thousand copies of Blackwood's Magazine are circulated monthly.

Southey has translated, and has in press, a Spanish Romance, entitled, The Story of the Cock and Hen. It is also rumored that he is writing a poem, of which the hero and heroine belong to the persuasion of the Friends. The author of the Subaltern has in the press a series of Military Tales.

Books announced.—Literary remains of Henry Neele, another volume of Travels in the East by Buckingham, and the "Last of the Plantaganets," an historical romance.

A Sermon delivered by one of the Mathers on the death of Ezekiel Cheaver, the first master of the Public Latin School, has just been printed by one of his descendants to perpetuate his memory. The pamphlet in which it is published, contains also some specimens of this gentleman's Latin Poetry, with a fac simile of his hand writing.

Zuinglius.—A complete edition of the works of this first founder of the reformation in Switzerland, in eight volumes, is preparing at Zurich, but cannot appear within four years.

Lockhart has written a life of Cervantes, which is soon to appear.

Curious Ancient Manuscripts. M. Champollion, jun. who is about to embark at Marseilles for Egypt, having inspected a valuable collection of ancient manuscripts in the possession of M. Sallier, an inhabitant of Aix, has discovered two rolls of papyrus, relating to 'The History and Wars of the Reign of Sesostris the Great.'—These manuscripts are dated the ninth year of that Monarch's reign. Sesostris Rhames or the Great, according to the calculation of the German chronologists, lived in the time of Moses, and is the son, as is supposed, of the Pharaoh, who perished in the Red Sea, while pursuing the Israelites.—This remarkable document, which, after a lapse of more than three thousand years, M. Champollion, has discovered as by a miracle, may contain details, the interest of which will be readily imagined, on some of the grandest incidents of Sacred History. On the 2d inst. the Academical Society of Aix, received the report of M. Sallier relative to this discovery. A third roll has also been found, treating either on astronomy or astrology, but more probably on both these sciences combined. It has not yet been opened; but it is hoped that it will throw some additional light upon the conceptions of the heavenly system entertained by the Egyptians and Chaldeans, the first people who devoted themselves to that study. *Paris paper.*

Boston Athenæum. Henry B. Rodgers, Esq. has recently presented to this institution upwards of 50 large and beautiful views of Constantinople, accompanied with a book of explanations.

RELIGIOUS INTELLIGENCE.

DIVISION AMONG THE FRIENDS.

Our readers are well aware that some members of the Society of Friends in the Middle and Southern States have recently avowed Orthodox sentiments, and have separated themselves from the great body of their brethren. Although they are a very inconsiderable minority, they manifest a spirit of assumption and exclusiveness worthy of the new name they have adopted.—We copy from the Berean, a Friends' paper, published at Wilmington, Deleware, the following article relative to the state of the division in the Yearly Meeting of Pennsylvania.

The whole number of members, including all classes and conditions, in forty three Monthly meetings, from which returns have been made, is 19,461. They are divided as follows:

	Friends.	Orthodox.
Members of all ages and both sexes, (minors being ranked on the side of their parents.)	15,699	3256
Male adult members	3624	850
Ministers	63	45
Elders	157	150
Overseers	226	108

In the above number of 19,461, are 506 members (including minors) who are ranked as neutral, among which are about 124 male adults.

Of these 43 Monthly meetings, 38 are conducted and held by Friends, at the times and places, and in the manner and order prescribed by the discipline, and long usages of the society; the remaining five are held by the Orthodox at the same times and places as heretofore.

The Orthodox, or seceding party, have set up twenty-six or seven new meetings within the precincts of the 38 above named, all of which are held at different times or places from the long established meetings: and which, with a few exceptions, have widely departed from the tolerant principles of the society, and the meek, peaceable, and forbearing spirit of Jesus, (whose name they profess to exalt) by issuing, under various pretexts, what they call testimonies of disownment against much the largest body of the Society.

Worcester County Bible Society. The Auxiliary Bible Society of Worcester County, held their annual meeting at Fitchburg Sept. 11.—His Excellency Levi Lincoln, the President of the Society, attended and presided on the occasion. At the request of the President the Rev. Mr. Allen of Bolton, opened the meeting by prayer; after which the Society proceeded to the choice of officers for the year ensuing, when the following gentlemen were chosen:—

President—His Excellency Levi Lincoln. *Vice President*—Rev. John Nelson. *Secretary*—Rev. Joseph Allen. *Treasurer*—Charles Allen, Esq. *Directors*—Rev. Dr. Bancroft, Rev. Dr. Thayer, Rev. Josiah Clarke, Rev. Horatio Bradwell, Hon. John Davis, Isaac Goodwin, Esq. David Brigham, Esq.

The Society than balloted for a second preacher, when the Rev. Luther Wilson of Petersham, was chosen by a unanimous vote. The next annual meeting was appointed to be holden at Shrewsbury. On motion of the President, seconded by Rev. Mr. Clarke of Rutland, the following vote passed unanimously:—

Voted. That this Society highly and gratefully appreciate the devoted attention and efficient services of Rev. Dr. Bancroft, in the office of Vice President, which his devolved upon him in repeated instances, the duties of the presiding officer, and a re-election to which office he has now declined. That the Society are also sensible of the importance of the continuance of his advice and co-operation in the direction of the future interests and concerns of the institution, and hope that, for a long time yet to come, they may be afforded.

Voted, That a copy of the foregoing vote be transmitted to the Rev. Dr. Bancroft by the Secretary.

The Report of the Directors was then read and accepted.

It appeared from a communication made by the Treasurer to the Secretary, that the sum of $350 was transmitted to the Parent Society a short time previous to our last annual meeting, and that besides the permanent fund of $1000, more than $200, exclusive of the sums paid in this day, were now in the hands of the Treasurer.

At 2 o'clock the Society repaired to the Rev. Mr. Lincoln's church, where an appropriate prayer was offered by Rev. Mr. Wellington, of Templeton, and a discourse was delivered by Rev. Mr. Clarke of Princeton.

We copy the following article from the Lowell Journal of last week.

General Meeting.—Agreeably to notice given in the last Journal a general meeting of the Inhabitants of Lowell and vicinity was held at the Baptist Church, Saturday evening, the 27th ult. "to take into consideration the expediency of forming an association auxiliary to the New York Union for promoting a better observance of the Sabbath." Elder JOHN JOHNSON was chosen Chairman, and L. EASTMAN, Esq. Secretary. After a free discussion of the question, the following Resolves were unanimously adopted:

Resolved, That a sacred observance of the Sabbath, whether considered as a civil or religious institution, is the duty of every individual; inasmuch as it manifestly tends to the preservation of good order in society, and the promotion of morality and piety among the people.

Resolved, That the laws are amply sufficient to prevent all violation of that day, considered as a *civil* institution; and, as a *divine* institution, the breach of the Sabbath is an act for which the offender is accountable to a higher authority than man.

Resolved, That all combinations and associations for promoting a better observance of the Sabbath, by withdrawing patronage from persons regardless of a proper observance of the day, or by appealing to their avarice in any other manner, are inexpedient, inasmuch as their obvious tendency is to create party animosities and prejudices, and to make hypocrites rather than converts.

Resolved, That we disapprove of the forming of any association in this town auxiliary to the New York Union, or any similar association, not only for the above reasons, but also because the apparent design of these combinations is, to form a religious party in politics,—and the history of the church in all ages teaches, that its union with the state is prejudicial to both.

Voted, That the proceedings of the meeting [illegible] in the Lowell Journal.

LUKE EASTMAN, *Secretary.*

Remarks.—The above meeting was attended by more than 300 gentlemen, and was conducted with the utmost propriety and decorum. The remark is frequently made, by those acquainted with the circumstances, that in no town in New England, of the same size, is the Sabbath better observed than in Lowell. It is desirable that the conduct of the people should continue to be such as to deserve the praise to which we believe they are so justly entitled. If we would still maintain a high tone of moral sentiment, it must be done by the influence of example, and by persuasion upon those who err. Compulsory measures are worse than useless. If one man would restrain another from a violation of the Sabbath, he must reason with him, and persuade him to desist. If he places himself at the corners of the streets, with club in hand, he will not only violate the day himself, but raise an opposition, that cannot be easily allayed. In the present age men must be persuaded to the performance of duty; they will not be compelled to it.

New Catholic Church. The Corner Stone of the new Catholic Church about to be erected in Charlestown, was laid on the 3rd inst. with the appropriate solemnities of the Roman Church, by the Rt. Rev. Bishop FENWICK of Boston.—The following Clergymen of the Roman Church assisted upon the occasion:—Rev. P. Byrne, Rev. Wm. Wiley, Rev. Wm. Tyler, of Boston, Rev. Mr. Mahony of Salem, and Rev. Mr. Woodley of Providence, R. I. The edifice is near the corner of Austin and Richmond streets, where it will be equally commodious to the citizens of East Cambridge and of Charlestown, in each of which, it is said, there are many Catholics.

A copperplate with the following incription was placed beneath the stone:

[The Cross.]
D. O. M.
Auspice Maria,
hunc lapidem angularium posuit Benedictus,
Episcopus Bostoniensis Secundus,
die tertia Octobris,
A. D. MDCCCXXVIII.

Quincy Congregational Church. The pews of the new granite church in Quincy, to the amount of 88, were sold on Wednesday, last week, for nearly 25,000 dollars, being about $1200 more than their appraisement.

SUMMARY.

Opening of the Canal. The Worcester Spy of Oct. 8th, gives the following account of the opening of the Canal between Providence and that place.

We have the pleasure of announcing to our readers the arrival at this place, yesterday morning, of the canal boat "Lady Carrington," from Providence. Thus have the anticipations of those, who looked for an early accomplishment of this great project, been fully realized. When the magnitude of the work, involving an expenditure of more than half a million of dollars, and the many obstacles to be encountered, are taken into view, it is, indeed, matter of surprise that it has not been longer delayed. For the untiring zeal and patient industry with which the Commissioners have uniformly pressed onward, and for the firmness with which they have encountered every difficulty, they are entitled to the thanks and the grateful recollections of the whole community.

The Lady Carrington was moored in the basin at the head of the Canal at 11 o'clock. Her arrival was announced by the firing of cannon and the ringing of bells. An address was delivered to the assembled multitude from the deck of the boat, by Colonel Merrick, Chairman of the Selectmen, after which, a large number of invited guests repaired to the hospitable mansion of the Governor, and partook of a sumptuous collation furnished in his usual handsome style.—*Spy.*

Geology. A bed of bituminous coal has lately been discovered in Dedham, of a good quality, and apparently in abundance.

Exeter Bank. This Bank has now recovered the whole sum, $28,000, which was stolen from their vaults.

The celebrated teacher, Joseph Lancaster, has made an appeal to the New York public for pecuniary assistance to rescue himself and family from poverty and distress.

Reduction of the Public Debt. More than *nine millions* of the principal of the public debt has been redeemed since the adjournment of Congress; and with the interest which will be payable and paid during the present year, will compose a total sum of above twelve millions of our annual revenue applied this year to the liquidation of the dept.

U. S. Debt. Notice has been given by the Treasury Department that the unredeemed six per cent. stock, being the six million loan of 1814, will be paid off on the first of January 1829, and that no transfers of that stock will be allowed after the 1st of December next. The balance unredeemed amounts to $4,050,-760 75.—*Bulletin.*

From Europe. Paris papers to September 4th have been received via N. York. Reports were circulated at Paris on the 29th August, that an armistice for three weeks had been agreed on between the Russian und Turkish armies. But no confirmation of these reports had been received on the 4th September.

We give the following extracts, as furnished by the New York papers.

On the 1st of August, the Emperor published a proclamation from the camp before Choumla, by which every manœuvre was ordered to be adopted for the complete investment to Choumla, and to hasten the carrying of that place as rapidly as possible. Hussein Pacha is shut up in Choumla, and these measures were adopted to further the attack on that place. The march of Lieutenant General Rudgier upon Eski Stamboul has occasioned much uneasiness to the Turks, as they saw they were on the point of having the communication between the capital and the interior of the empire cut off. The Turks collected the greatest part of the cavalry and infantry and attacked the detachment commanded by Rudgier and attempted to drive them back. The Turks were opposed by a part of the 18th division, and after some hard fighting the Turks were defeated and driven back upon Choumla. General Rudgier has taken posts near Eski Stamboul, and so the *great road towards Constantinople is open to the Russians.*

Lord Heitesbury, the English Ambassador, arrived at Odessa on the 11th of August. It is said he is charged with important communications from his court. On the 13th his lordship had a private audience with His Majesty On the same day there was a splendid Te Deum at the cathedral, and thanksgiving for the taking of Kars. On the preceding evening a courier reached that place, who brought despatches communicating the surrender of the Turkish fortress Poti, situated on the Asiatic Coast of the Black Sea, not far from Anapo. The Danish Ambassador Count Blome arrived at Odessa on the same day.

[illegible] Vienna, Aug. 25th we have the following.

The Turkish garrison at Varna consists of 40,000 men. It is closely blockaded by the Russian squadron.

It was rumoured yesterday that the Russians had taken Varna.

Accounts from Constantinople, to the 10th of August, state that the Grand Vizier was about to depart for Andrianople, accompanied by the commissioners who made the convention of Ackerman.—The object was said to be, to treat for peace.

From Ireland. Irish papers of the 1st of September have been received. The Dublin Evening Post, in speaking of the subject of the Catholic Claims, says, "We state from authority, and we defy contradiction, that the Duke of Wellington has succeeded in making an impression in the highest quarter on the subject of the Catholic Claims." The Belfast Chronicle says that the Duke of Wellington had, to the personal knowledge of the Editor, expressed himself favorable to entering into a concordat with the Pope, by virtue of which Catholics might be admitted to an equality with the Protestants. A letter from London states the understanding among the clerks of the House of Commons to be that Parliament will sit in that month to appoint a committee on the subject of relieving the Catholics from their civil disabilities.

Shumla. A London Journal, states that the name on the French maps is Ciumla, in the Berlin papers Choumla, and in the English papers frequently Shumla, but that the true name is *Tzchowmlew!* We should expect such a place to be impregnable.

Dates from Constantinople of Aug. 6, state that the Grand Vizier was to set out for the army on the 13th August. Suleiman Pacha (who lost the fortress of Ibrail) had arrived at the capital, and was to be arraigned before a Council of War, for having surrendered that post. The arming of the inhabitants goes on uninterruptedly in the capital, the first detachments of the militia had been sent to the fortifications of Kelia and Karaborno on the Black Sea. The city was quiet.

The Turkish troops at Chumla amount to about 140,000 men. Reinforcements are daily arriving. Hussein has succeeded in exciting the religious fanaticism of his troops to a high pitch.

The Czar took a glance at Varna on the 5th August, in company with some of his legions, and after giving directions to Admiral Greig and Prince Menzikoff, to carry on the siege, he passed off to Odessa.

Greece. Ibrahim Pacha is still devastating the Morea. This is the reason why the English and French Admirals in the Mediterranean have sailed with their forces for Navarin. They have threatened to blockade Alexandria, if the Morea be not evacuated in *one month.*

Spain and Portugal. Advices from Madrid are to the 18th and from Lisbon to the 16th August. In Spain a rumour prevailed that the king had prevented the execution of a plan to change the ministry, by declaring that the Inquisition should never be established during his reign. In Portugal the despotic measures of Miguel are continued without abatement. The Portuguese official gazettes in publishing the King of England's speech, contrive so to modify and pervert its terms, as to make it quite agreeable to the usurper's party. Miguel has ordered a new coin to be struck off, with his royal titles on one side, and the inscription *publicæ utilitati* on the other. Dr. West, an English physician a friend of Lord Berresford has been assassinated in the streets of Lisbon.—*Bulletin.*

FRAGMENT SOCIETY.

THE Annual Meeting of the Fragment Society will be held on Monday Oct. 13th, at three o'clock P. M. at the house of Mrs. O. BREWSTER, No. 256, Washington Street, and next to the Corner of Avon Place. Subscribers are requested, if convenient, to come prepared to pay their Subscription.

H. WELCH, *Secretary.*

NOTICE.

THE anniversary of the Fatherless and Widow Society will be on Sunday evening at the Rev. Dr. Channings Meeting-house. A Discourse will be delivered by the Rev. Mr. Gannett, after which a Collection will be taken in aid of the Society funds. Services commence at 7 o'clock.

MARRIAGES.

In this city, Col. Josiah Russell, of Lexington, to Mrs Mary Ingraham, of this city—the latter, originally from England.

In North-Bridgewater by Rev. Mr. Goldsbury, Col. George Clark of this city, to Miss Sarah Ann Packard of North-Bridgewater.

DEATHS.

On the 8th ult. Olive Ann Reed, infant daughter of Mr. Seth Reed.

Died, in Hingham, on Saturday last, Mr. Henry Beal, only son of Mrs. Rhoda B. He was a graduate of Harvard University, and had nearly completed his studies, preparatory to commencing practice in the Medical Profession. He passed with honor through his Collegiate course, and, in his favorite profession, had a fair prospect of eminence. His acquirements, correct deportment, and amiable conduct, secured him the respect and esteem of all who ever knew him. To a widowed mother and an only sister, he was the source of comfort, and the object of warranted hopes and the most gratifying anticipations. Their cares and affection met with the fullest and most grateful return. He was anxious to fulfill their ardent wishes in this behalf and pursued the best course to secure his own happiness, by endeavoring to promote theirs. But the inscrutable decree of Providence has closed his book of life, and transferred the contemplations of his friends from earth to heaven *Pal.*

In Charlestown, N. H. on the 7th inst. Ann Sigourney, 2d daughter of George Bond, aged 10 years.

In Hartford, Mr. Henry Wright, aged 25, formerly of Northampton, (Mass.)

THIS day published by *Frederick T. Gray*, Boston, and *G. & C. Carvill*, New-York, the

NORTH AMERICAN REVIEW,

No. LXI.

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Art. I. The Public Law of Denmark
Danmarks og Hertugdommenes Statsret med stadight Hensyn til dens ældere horfatning ved Joh. Fred. Wilhelm Schlegel.
The present Public Law of Denmark, and of the Duchies, in Connexion with its Past State. By J. F. W. Schlegel.
Art. II. Clarendon's History
The History of the Rebellion and Civil Wars in England, to which is added an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon.
Art. III. German Universities
A Tour in Germany, and some of the Southern Provinces of the Austrian Empire, in the years 1820, 1821, 1822. By John Russell.
Art. IV. On Bees
The Farmer's Manual, including a Treatise on the Management of Bees. By Frederick Butler.
Art. V. Life of Ledyard
The Life of John Ledyard, the American Traveller comprising Selections from his Journals and Correspondence. By Jared Sparks.
Art. VI. The Life and Writings of Moliere
Histoire de la Vie et des Ouvrages de Moliere, par J. Taschereau.
Art. VII. President Holley
A Discourse on the Genius and Character of the Rev. Horace Holley, LL. D. late President of Transylvania University. By Charles Caldwell.
Art. VIII. Travels in America
1. The United States of North America as they are.
2. The Americans as they are; described in a Tour through the Valley of the Mississippi. By the Author of 'Austria as it is.'
Art. IX. Silk
1. Letter from the Secretary of the Treasury, in Relation to the Growth and Manufacture of Silk.
2. A Treatise on the Culture of Silk By the Counsellor of State De Huzzi. Translated from the German.
Art. X. Wallachia and Moldavia
1. Geschichte der Moldau und Wallachey.
History of Moldavia and Wallachia. By John Christian von Engel.
2. Political and Geographical History of Wallachia.
Art. XI. Our Relations with Great Britain
1. United States, (an Article in the London Quarterly Review.)
2. Message from the President of the United States, on the Claims of this Government and that of Great Britain to the Territoty west of the Rocky Mountains.
3. Message of the President of the United States, relative to the Free Navigation of the River St. Lawrence.
4. Letter from the Secretary of State, on the Northern and Northwestern Boundary between the United States and Great Britain.
Art. XII. Worcester's Edition of Johnson and Walker.
Johnson's English Dictionary, as improved by Todd, with Walker's Pronouncing Dictionary, combined.
Art. XIII. Chinese Manners
Yu-Kiao Li, ou les Deux Cousines; Roman Chinois, traduit, par M. Abel Remusat.
Quarterly List of New Publications. Index.

Oct. 11. 3t

CLOTHING STORE.

JOHN M. CAMPBELL, No. 69 Ann-street, keeps constantly for sale, a large assortment of Ready Made Clothing, of various descriptions, comprising, amongst other articles, Dress Coats, Top Coats, Box Coats, Plaid Cloaks, Camlet Wrappers and Great Coats; made in any style to suit purchasers, at reasonable prices.

☞ Custom work done at the shortest notice.

Oct. 11.

DABNEY'S ANNOTATIONS,—No. 2.

JUST published by BOWLES & DEARBORN, 50 Washington-street, *Annotations on the New-Testament*, No. 2; compiled from the most approved critical authorities and designed for popular use. By J. P. Dabney. This number contains 55 pages, and is sold at a retail price of 20 cents. Oct. 11.

CHAPLAIN AND INSTRUCTOR.

THE Directors of the House of Industry, South Boston, wish to engage a person to officiate in the Chapel on the Sabbath, to visit and converse with the sick, as circumstances may render expedient, and also to take charge of and instruct the elder children during the day. It is expected he will reside at the institution, and employ most of his time in the interesting duties of his office. Those who wish the situation and are influenced by feelings of usefulness as well as by a desire of pecuniary remuneration may make written application addressed to the Directors, at the office, Faneuil Hall, and should they wish an interview with the Directors, may obtain further information from the Clerk of the Board, at said office.

Oct. 11. 4t.

FOR SALE,

A SHARE in the Boston Athenæum. Also, a share in the Boston Library.—Inquire at this office.

Oct. 4.

DOCTRINE OF THE BIBLE.

JUST published by BOWLES & DEARBORN, 50 Washington-street "The Divine Unity, the Doctrine of the Bible, by an Aged Layman."

"Yea, Lord, I believe that thou art the Christ, the Son of God; who should come into the world." John xi. 27. 8t. Oct. 4

POETRY.

For the Christian Register.

Musings in a Grave Yard.

Muse here awhile! Mark, how around thee lie
The mighty records of decay. And here
The marble urn,—the sculptured monument,—
The humble turf,—and e'en the willow's gloom,
All are but records of decay and death.

Then muse awhile. Beneath thy footsteps now
How coldly lies the lofty form of him,
Who once 'midst pomp and power, look'd scornful on;
And from the world's bright pageantry, aside
Turn'd him with haughty brow. Was it that he,
With purer light illumined, free in thought,
And of immortal nature proud, contemned
This crumbling earth, and man its occupant?
Ah no! for power and state and princely throne
Had long been his. In youth his earliest school
Was Royalty. 'Twas scorn of man, not hope
Of God's forgiveness, or of future bliss,
That bade him thus with haughty pride contemn
Life's glittering page. A man of sin he lived,—
He died—Yet on the costly marble read
Fair lines of praise, that speak of—*purity!*

Turn we to dwell on brighter themes;—and mark
Near yonder shade, a single stone uprear'd
Alone, but not neglected. Flowers are strewn
O'er the green turf, and load the balmy air
With sweetest fragrancy. Beneath that shade
In silence sleeps one, whom to know was bliss.
So sweet her gentle manner, that we oft
Might dream an angel's accents softly fell
To start the earth's sad silence, when she spoke.
The star at eve, that gently sheds its ray
O'er the smooth lake, ne'er seem'd so saintlike, pure,
And fair as she, while at her heart, disease
Was busy wasting life away. With her
No fond regret,—no ling'ring hopes; but high
The spirit seem'd to bound from earth. That soul,
So late with clouds o'ercast; their misty bonds
Had burst,—and brighter beaming, upward sent
Its noblest off'ring as it died away.

Why seek for boasting words to praise the worth
Here buried?—Virtue, Youth and Innocence
Than friends' remembrance need no nobler shrine.
O'er that pure marble, friends still weep and gaze
On lines that simply tell, "Louisa died."

N. N. K.

NATURAL HISTORY.

The Ant.

Within the last half century, much attention has been paid to that branch of natural history relating to insects. Huber, a distinguished naturalist, not many years ago, placed in his garden several families or nests of ants for the purpose of more accurately ascertaining their laws and character. The result has been that many facts of a most interesting nature have been brought to light, some of which will be given to the reader.

The ant in many respects is not unlike the bee. Both are divided into three classes, consisting of males, females and laborers. Among the bees, however, there is but one female to each hive, and she is the queen. Among ants there are many queens to each mole hill, while with bees there is never but one. In both, the females are barren (except such as are destined to be queens,) and compose the laboring classes. There are other resemblances between these two remarkable insects which it may be proper in this place to notice. Both are furnished with those who build and repair the city when occasion requires. Each is garrisoned with soldiers whose duty it is to repel the attacks and assaults of enemies.—There are those who act as the nurses and guardians of the rising generation, while others are employed in furnishing food and necesaries or giving directions.

While the ants are busy in the construction of a habitation, they present an amusing and interesting spectacle. In this respect smaller species exhibit greater ingenuity than the larger. The mole hill of this smaller species presents all the variety of apartments seen in the dwellings erected by man. They are accommodated with chambers of different dimensions, halls, sleeping and dining apartments, with doors or openings from one to the other. While this part is supported on arches, another is sustained by beams, each exhibiting equal proof of skill and ingenuity.

It is in the morning dew and immediately succeeding rains that labor is bestowed upon the outside of the habitation. In the dry and heated hours of the day, the earth will not adhere so as to enable them to work to advantage, and it is at this season that their efforts are directed to the completion of the interior. Huber was of opinion that in the formation of the different cells, each laborer was guided by his own fancy, subject, however, to the correction of master pismires.—Although the different cells in the mole hill in his garden, were of dissimilar formation, there still appeared the most perfect relative proportion among them. The bee, however, constructs all the cells alike. But the pismire exercises its judgment and accommodates itself to every emergency. The observing Huber found among his garden pismires that a cell which had been formed by some inexperienced or awkward laborers, was out of proportion with those contiguous and not such as the place required. A few laborers had been busy at work upon it for near eight hours, but unfortunately they had elevated one wall of the story to a much greater height than the other, and had committed a great mistake in the shape of the apartment. A master pismire observing the irregularity, gave directions to have the whole demolished and rebuilt. This was done under his own eye, and when completed the work was distinguished for great taste and beauty.

When the young ants have arrived at maturity, and their wings are sufficiently extended to enable them to fly, they emigrate to distant and remote regions, where new colonies are established. Before their departure, however, an interesting scene is witnessed. The class in the parent hive of the denomination of laborers accompany the individuals of the new colony each step, and bestow upon them very great attention. They present them with food and nourishment, hang around them with every mark of parental fondness and affection, caressing them with their feelers or antennae, and bestowing upon them their benedictions.

Among bees there is only one that produces the eggs, and that is what is called the queen. The same is true of pismires. In both cases, she is by far the most important personage in the swarm. With the bees however, the egg that is destined to bring forth the royal offspring is selected and occupies a distinguished cell. There are generally two or three of this character, so that in the event any accident should befall one of them, there may be no want of a leader. If fortune favors and all the queen eggs are hatched, as soon as the swarm is ready to leave the paternal hive and assume the reins of government, an order issues to bring forth the duplicate queens and a public execution of them follows. But the pismires manage the royal family in a more sensible manner. We have seen that the government of the bees is hereditary, but with the pismires it is wholly and purely elective. When the young swarm is ready to go forth and form a new empire, a leader is chosen from among them who is a female and of course the parent of the next swarm. She leads and selects the site for the infant republic. And no sooner is the place pitched upon than orders are given for a general clipping of wings. The laborers seize each other and with their teeth amputate the wings of each one close to the body. This is to prevent running away. It also serves to consolidate and strengthen the union, by keeping all at home and within the observation of the whole mole-hill.—When the period arrives for the queen to lay her eggs, great attention is paid her.—She is attended on by at least twelve of the laborers incessantly. Wherever she moves they follow close in her train. Does her ladyship incline to sleep, her devoted and faithful attendants encompass her and form a circle where she reposes in safety: does she intimate fatigue, she is immediately taken and borne about on the backs of her loyal and loving subjects, conducted now to this apartment, now to that.

As soon as the eggs are deposited, they are intrusted to the care and keeping of nurses whose duty it is to hatch them.—This is a curious process. They lick the eggs with their tongues or pass them through their months and thus keep them constantly moist. In time they increase in bulk, grow white and at length become nearly transparent. At the end of twelve or fourteen days, the larvae or young pismires are brought forth. They are in appearance small worms without legs, and wholly helpless. They are supported by the laborers who forage the surrounding country for provision, which is brought to them in a liquid state and given to them from the mouth. When the sun has risen sufficiently high, the whole ant hill appears alive. They run from the interior to the exterior of the habitation with great rapidity, striking each other gently with their antennae and employing every means of bringing the young pismires or larvae out, that they may receive the invigorating warmth of the sun. When they are all exposed to a proper heat, guards are then placed about them to protect them from enemies, and the laborers again go in search of provision. When the foragers return, the food is given to them, the centinels not being forgotten in the repast. The larvae are then returned to the interior of the mole-hill and lodged in apartments constructed for the purpose, and there receive the kind and careful attention of the nurses. This operation continues to be repeated until the time has arrived when the larvae are to assume a new appearance, to be divested of their present delicate and tender covering and receive a clothing of more rugged and servicable fabric. Preceding the time of throwing off their outward garment, they spin a web like other insects and remain in the state of nymphae preparatory to the last transformation. The fostering hand of the nurses is not withdrawn until they are made into genuine pismires. But a most entertaining scene takes place when they are emancipated from their enclosures. The laborers are busy in unfolding their delicate wings and spreading them to the sun. They are led about the mole-hill, introduced into all the apartments, presented with the choicest luxuries and every possible office of kindness and affection extended towards them.

It is a common remark among those who have directed their attention to the study of natural history that those insects which form themselves into society, or which, in other words, are termed gregarious, generally display a much greater share of instinct or intelligence than those leading a life of solitude and seclusion. This disposition to unite together and form little republics is chiefly confined to the insect tribes and is rarely found to exist among animals; whether it results, however, from an order of nature or the consequence of a greater share of wisdom in the insect than in the animal, is a question difficult perhaps to be determined. My regard however for the pismire is so great, that without argument, I shall impute this predilection to company wholly to its superior intelligence. There is exhibited the same superiority of sagacity or intellect in the gregarious over the solitary insect that appears in the man of the world or statesman over the sequestered hermit. The spider leads a solitary life and amuses only while it is seizing its prey. If attacked by an enemy stronger than itself, it has no means of escape. But the provident pismire relies not on its own strength. It brings to its assistance the help of others and by numbers supplies every deficiency. Indeed, the pismire occupies a place among insects that nature has assigned to man among the animals. The laws of man vary with circumstances, but all are directed to the same end. So with the pismire; while the government of one mole hill is mild and lenient, another is rigorous and stained with unnatural severity. The laws of different tribes seem adapted to their various wants and necessities. They have their officers of various rank and distinction, and deference, as among human laws, is paid according to place. Indeed there appears a strong analogy in the governments of man and those of the pismire. Its laws and habits entitle it to respect. Its conduct is every where indicative of wisdom, and like man it possesses the faculty of accommodating itself to circumstances.

Worcester Ægis.

MISCELLANY.

Mr. Everett's Speech.

At the late celebration in Salem, the following toast was given:

Roger Conant, at *Naumkeag*, William Blackstone at *Shawmut*, and Thomas Walford at *Mishawum*. The pioneers of settlements whose friendship has lasted two centuries.

On the announcement of this toast, the Hon. Edward Everett, of Charlestown, addressed the chair as follows:

Mr. President and Gentlemen—As I presume there is no personal descendant of Thomas Walford of Mishawum, to return thanks for the kind remembrance, in which the place of his settlement has just been had, I cheerfully yield to your call, as a citizen of Charlestown, briefly to express the feelings, which the sentiment awakens. When we compare the places just enumerated with those, which now stand on the spots, once indicated by those almost forgotten and scarcely intelligible names, and when we look forward, and in the same ratio of progress, reflect what our country, two hundred years hence, will become, we feel the force of the sentiment, so beautifully expressed in another place this day, that the event we commemorate is one whose importance no man living can express or feel, and which it must be left to the course of time and events to unfold. The repetition of these names has, by the force of contrast, if not of association, presented to my mind with lively impression, a sentiment suggested by the occasion, and by the course of remark to which we have already listened with delight. It is a peculiar feature of our history, (which certainly needs not my humble illustration,) that our national existence is of a date so recent, that the memory of man seems to cover its whole extent; that authentic accounts and authentic tradition go back to the very cradle of the commonwelth. It is an interesting consequence of this interesting fact, that we trace our origin to a civilized period and to civilized nations; and are not obliged to hunt for the exploits of our ancestors, in the doubtful and disgusting fictions of barbarous ages and tribes. It is in this view of the subject, and considering the happy auspices (notwithstanding all the trials and hardships that awaited it) under which the political existence of our country commenced, and its rapid progress to an early and promising maturity, that she has been called in the happy language of an ancient poet, "the fairer daughter of a fair mother."

But, Sir, while on this happy occasion we contemplate, with mingled feelings of pride and joy, the lovely and august form of our America, rising, as it were, from the waves of the ocean, with the grace of youth in all her steps, and the heaven of liberty in her eye, there is another aspect under which we are led by natural association to regard her, as we consider the family of republics, which have sprung into being beyond the mountains. The graceful and lovely daughter has become the mother of rising States. While our thoughts on this day, are carried back to the tombs of our fathers beyond the sea, there are millions of kindred Americans beyond the rivers and mountains, whose hearts are fixed on the Atlantic coast, as the cradle of their political existence. If the states of the coast were struck from existence, they would already have performed their share of the great duty, as it has been called of social transmission. [*Great applause.*] A mighty wilderness has been colonized, almost within our own day, by the young men of the Atlantic coast: not driven by the arm of persecution from the land of their birth, but parting, with tearful eyes, from their pleasant homes, to follow the guiding hand of Providence to the Western realm of promise.

It is just forty years this summer, since a long ark-like looking wagon was seen traversing the roads and winding through the villages of Essex and Middlesex, covered with a black canvass, inscribed on the outside, in large letters, "To Marietta on the Ohio." That expedition, under Dr. Cutler, of this neighborhood, was the first germ of the settlement of Ohio, which now contains near a million of inhabitants. [*Cheers.*] Forty years have scarce passed by, and this great state, with all its settlements, improvements, its mighty canals and growing population, was covered up (if I may so say) under the canvass of Dr. Cutler's wagon. Not half a century, and a State is in existence, (twice as large as our old Massachusetts) to whom not Old England, but New England, is the land of ancestral recollection. Yes, Sir, on richer soils and broader plains than ours, there are large communities of men, to whom our rocks and our sands will be forever dear. Ten years ago, there were thirteen or fourteen settlements west of the Alleghanies, bearing the name of Salem, the city of peace;—one in Kentucky, one in Indiana, eight or nine in Ohio, all bearing the name of the spot, where we are assembled, where the fathers of Massachusetts first set foot two hundred years ago.

Sir, there is much in the fortunes of these our sister States to fix our attention and sympathy. In reading their recent history, we seem to be reading our early annals. Struggles with the Indians and the Spanish enemy, at the South, recal to us the conflicts of our fathers with the French and the Savages of the Canadian frontier. In travelling westward, a few hundred miles in point of space, we seem to have travelled backward two hundred years, in point of time, although we cannot but congratulate our brethren in that region, that, under the cheerful auspices of the Confederacy, they have made a greater progress in fifty years, than the settlements of the Atlantic coast were able to make, three times in that period.

It is an incident which deserves mention, in this connection, that the first comprehensive history of the whole of that wonderful region the valley of the Mississippi in all its parts, has lately been given to the world, by a son of Massachusetts, a kinsman of my worthy friend over the way (Rev. Mr. Flint) and dedicated, with great propriety, to an esteemed citizen of Salem (Joseph Peabody Esq.) who shares the festivities of this occasion. This incident is but one among the numerous illustrations of the manifold nature of the ties, which connect the different parts of the Union, which beginning in kindred blood, are destined, I believe and trust, to be fortified by all the bonds of social intercourse, harmony and good will. Without further trespassing on the indulgence of the company, I will ask permission, Mr. President, to propose the following sentiment:

The Western States—Plenty in their broad fields; prosperity on their mighty waves; and brotherly love between them and us.

ELEMENTARY SCHOOL.

It is proposed to open in this city, as early in the month of October as practicable, a School for the instruction of boys, between three and seven years of age; the plan of tuition, to be suited to the ages and capacities of the pupils, and to embrace the leading features of the Infant and Primary Systems. A fuller exposition may be found in the American Journal of Education, Articles, Outline of Instruction,—Nos. 25 and 26; Elementary Instruction, 30 and 31; Infant Education, 31 and 32; and by application to A. B. ALCOTT, No. 12, Franklin-street.

References to William Russell, Editor of the Journal of Education,—George B. Emerson,—Dr. John G. Coffin, and Samuel Greele. Boston, Sept. 20.

THIRD ANNUAL REPORT. A. U. A.

JUST published at the Depository, No. 50 Washington-street, the "Third Annual Report to the American Unitarian Association, presented May 27, 1828," with [illegible]

NEW BOOK.

MUNROE & FRANCIS, No. 128 Washington-street have just published, a neat pocket volume entitled—

PRIVATE HOURS; by the author of "Evening Hours."

This is a little manual of devotion for every day in the week, and eminently suited for the closet and chamber. 3t Sept. 20.

TRACT NO. 20—First Series.

THIS day published at the Depository, No. 50 Washington-street. Tract No. 20—1st series of the American Unitarian Association, "On the Doctrine of two Natures in Jesus Christ." By Alvan Lamson. Sept. 20. 3t.

MR. BARTLETT'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Sermon delivered at the Ordination of the Rev. John M. Merrick, as Pastor of the Congregational Church and Society, in Hardwick, Mass. August 27, 1828, by Rev. John Bartlett, Pastor of the Second Congregational Church in Marblehead." Puolished by request. Sept. 20.

SCOUGAL'S SERMONS.

"The life of God in the Soul of Man" with nine nine Sermons by Scougal.

THIS work is now Stereotyping in this city. The copy, a London edition, of 1818 is found destitute of a few leaves in one of the Sermons; any person possessing a complete Copy of this Edition, who will either lend, or sell it for twice its cost, will oblige by sending it to this office, or to Lyman Thurston & Co. Stereotype Foundry. A Large Edition being about to appear, it is desirable to have all the Sermons of this most pious man. Sept. 27.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 6.

CONTENTS.

Lessons on the Mind—Attention; Jewish Festivals; On Spoken and Written Language; The Locust; Communion Day; The Rainy Afternoon; Secret Worship; Morning Hymn; Evening Hymn. 3t Sept. 27.

LAD WANTED.

WANTED as an Apprentice to the Stationary business, a Lad about 14 or 15 years of age one from the Country would be prefered; none need apply unless with good recommendations—enquire at No. 96 & 98 State-st. Sept. 27.

NOTICE.

THE Second Volume of Kenrick's Exposition of the Four Gospels is ready for delivsry at the Bookstore of MUNROE & FRANCIS. Sept. 27.

MANIFOLD WRITERS.

JUST received a small lot of the patent Manifold Writers or Copying Machine, of American Manufacture, being far superior to the English, and at less then one half the price; the public are respectfully invited to examine the same at 96 and 98 State-street, sign of the Large Leger, by JOHN MARSH. Sept. 27.

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tract by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Aug. 23.

CHRISTIAN EXAMINER.

THIS DAY published, by BOWLES & DEARBORN, 50, Washington Street, the Christian Examiner, and Theological Review, No 27.

Contents. Miscellany. Sketch of the Life and Character of the Hon. Samuel Howe; the Rite of the Lord's Supper, a Symbolical Language.

Poetry. Heaven.

Review. Art. VII. 1. Fourteenth Annual Report of the Massachusetts Society for the Suppression of Intemperance. 2. Discourses on Intemperance, preached in the Church in Brattle Square, Boston, April 5, 1827, the day of Annual Fast, and April 8, the Lord's Day following. By John G. Palfrey, A. M. 3. First Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Art. VIII. 1. The future Punishments of Infants not a Doctrine of Calvinism. 2. The Future Punishments of Infants never a Doctrine of the Calvinistic Churches. 3. On the Future State of Infants; three Letters addressed to the Editor of the Christian Examiner, and published in the Spirit of the Pilgrims for January February, and March. By the Rev. Lyman Beecher, D. D.

Notices of recent Publications. Which Society shall you join, Liberal or Orthodox; Pierpont's Ordination Sermon; Loveland's Greek Lexicon; Thrush on War; the School; Griffin's Convention Sermon.

Intelligence. Unitarian Mission at Calcutta; American Unitarian Association; Massachusetts Convention of Congregational Ministers; Ordination at Baltimore; Installation in Boston; Ordination at Dennis; do. at Brighton; do at New-York.

View of Public Affairs. Russia, Greece, Great Britain, Portugal, South America, Central America, Mexico, United States.

Obituary. Mrs. Robinson. Sept. 13.

REMOVAL,

BOWLES & DEARBON respectfully inform their customers and the public, that they have removed to the new Stone Building, No 50, Washington Street, five doors north from State Street. By this removal they have obtained a much more commodious Store than they formerly occupied, and have also a room in the second story, immediately connected with the Store, in which may be found the principal Periodicals, Newspapers, &c, which will be free of access to every one; particularly for Clergymen and others who reside ou of the city. All articles in their line will be sold wholesale or retail, on as favorable terms as can be had in the city. They hope, therefore, for a continuance of the patronage they have already received, and solicit the favors of all who may have occasion to purchase Books, Stationary, Fine Cutlery, &c. &c.

Classical, School, Theological and Miscellaneous Books, will be furnished to Libraries, and individuals, at low prices.

They also publish a great variety of Books for children and young persons.

Having paid particular attention to this branch of their business, they are enabled to offer a select and approved list of Books for Juvenile Libraries, Sunday, Schools, &c. upon reasonable terms. They still continue to publish their series of "Original Books for Children," a number of which are now in press. Sept. 6.

PENS, INDIA INK, &c.

6 GROSS Silver Pens at very low prices.
150 Boxes India Ink.
15,000 Dice of the best quality.
20 Gross Court Plaister,
For Sale at 96 & 98 State-st. sign of the Large Ledger by JOHN MARSH. Aug. 30.

FOR SALE,

A SHARE in the Boston Athenæum. Also, a share in the Boston Library.—Inquire at this [illegible]

TO LET,

FOR one year or more, a House in Central Court, possession given immediately. This is the most pleasant house in the Court, and in perfect order.—Inquire at this office. Oct. 4.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By Dr. Warren,
Chemistry,	Dr. Webster,
Materia Medica,	Dr. Bigelow,
Midwifery and Medical Jurisprudence,	Dr. Channing,
Theory and Practice of Physic,	Dr. Jackson.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING, Aug. 16. 8t *Dean of the Faculty.*

CHRISTIAN REGISTER

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars a year, payable in six months* from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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